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SIGNIFICANCE OF EASTER

CHRISTIANITY FOUNDED ON THE DEMONSTRATED SURVIVAL OF JESUS

By THE REV. CHARLES L. TWEEDALE, VICAR OF WESTON.

I will see you again, and your heart shall rejoice, and your joy no man taketh from you.—John, xvi. 22.

CHRISTIANITY is founded upon the demonstrated survival of Jesus after His death upon the cross, and on the experimental proof of the fact by the Apostles and their companions. The New Testament bears such clear testimony to this fact that no one can successfully deny it. That Jesus had survived death upon the cross and been seen, conversed with and touched by the Apostles and others, was the astounding fact that at once formed the basis of their testimony to the inhabitants of Jerusalem and all with whom they came in contact; and when Matthias was elected to take the place of Judas, we read (Acts i., 22) that it was "to be a witness with us of His resurrection."

As Canon Streeter truly says: "The historic starting point of Christianity was NOT the cross, but the conviction that Christ had risen." This fact is perfectly well-known to-day, has been known all down the centuries, and is acknowledged by all who have not some axe to grind or some obscurantist purpose to serve. It was to all intents universally acknowledged throughout the Christian Church until quite recently, when a new and most astonishing *volte face* has become apparent on the part of certain dignitaries and leaders in the Churches.

Alarmed at the steady and irresistible progress of the knowledge of psychic phenomena in our times, and realising that the spread of this knowledge spells the exposure and complete destruction of time-honoured ecclesiastical errors—such as the resurrection of the mortal body (the resurrection of the flesh of Article iv., and of portions of the Prayer Book); the resurrection at the last day, the statement that Christ was the first to rise and that He is the only one who has thus risen—and realising that all these errors are in imminent peril of being swept away as certainly and absolutely as were the errors of the flat earth and the geocentric motion of the sun, a number of our leading ecclesiastical dignitaries have presented to an astonished Church the surprising and disconcerting theory that Christianity is not founded on the survival of Christ but on belief in God and on philosophy.

The Archbishop of York has said (when speaking of Christ's after-death appearances) in a letter to me which I hold: "I do not in any way start with these alleged appearances and proceed to found a religious

belief on them. Direct proof of survival is not either attainable or desirable."

Recently, at his Gifford Lecture in Glasgow, the Archbishop of York said: "Experimental proof of survival is positively undesirable," and again "Immortality is not at all a religious interest."

Other Bishops have informed me that Christianity is not founded on the survival or resurrection of Jesus, and that the Apostles believed in survival before the after-death appearances of Jesus, and that Christianity was founded on belief in God. Recently, a preacher at the Chapel Royal said that "no proof of survival was possible." Have the avowed enemies of Christianity ever said anything more destructive of Christian belief?

"DRY ROT"

I could quote many statements of Church dignitaries and notable preachers to show how prevalent and serious this dry rot has become and how it is extending. No more startling evidence could be conceived of the straits in which the leaders of the Churches are beginning to find themselves when confronted with the facts of modern psychic experiences.

It is clear from the results of enquiries and from statements made that this attitude and these statements are the result of some previously-determined or concerted action, taken in a vain endeavour to maintain the *status quo*, and stay the progress of that spiritualistic knowledge, that knowledge of psychic facts, which is fundamental to Christianity and all revealed religion. We have the astounding spectacle of men who are ready to deny, and who do deny, the foundation facts underlying the Christian religion ere they will admit their occurrence or validity in modern times.

How utterly false their evasive statements are is easily shown by reference to the new Testament, where it is clearly stated that:

1 The Jews, who ardently believed in God, did NOT believe in the Survival of Jesus.

2 That the Apostles did NOT believe in Jesus' survival nor understood it prior to the resurrection, as is conclusively proved by Mark ix. 10: "Questioning with themselves what the rising from the dead should mean"; by Luke xviii. 34: "For as yet they understood none of these things"; and by John xx. 9: "As yet they knew not that He must rise from the dead."

3 That the Apostles' belief in Survival was NOT

dependent on their belief in God (which they had already) but on the experimental proof which Christ gave to them and which they made (John xx. 26-7) in flat disproof of the statements of these modern Church leaders.

4 That St. Paul distinctly tells us that belief in Christ's survival and manifestation after death are fundamental to Christianity. (3 Cor. xv. 17).

The situation is, indeed, astounding. Little did we dream of a time when the leaders of the Churches would be in such fear of evidence of the existence of a spiritual world and of life after death that they would take to questioning and denying the evidence of Christ's survival, and boldly declare that Christianity is not dependent on them, thus destroying the very foundation of the Christian faith. When they do this, it is manifest that they are in the last ditch of their opposition to modern spiritualistic evidence.

IRONY OF THE SITUATION

The irony of the situation is this—that, apart from psychic or spiritualistic means, they are totally unable to give to anyone a particle of evidence either for the existence of a spirit-world, or for the survival of any one after death, or for the confirmation of the accounts of any of the spirit or psychic manifestations narrated in the Old or New Testaments; and it is the easiest thing in the world to turn the tables on ill-informed orthodox opponents of the spirit-manifestations of modern times, by simply requiring them to produce this evidence and prove it.

Another body of Christian Church leaders, while not denying the after-death manifestations of Jesus, adopt another line of defence and insist that the apparitions and other manifestations in these modern times are not to be believed or received, because they are due either to subconscious hallucination, to fraud, or to the work of deceiving devils. The crushing and unanswerable reply to these people is to ask, if their allegation be true, how they know that the spirit-manifestations recorded in the New Testament were not likewise due to these causes. This foolish argument is equally and fundamentally destructive of Christianity; and the unanswerable reply to those who make it is that, if their statement be true, they are powerless to give any proof that what are described as spirit-phenomena in the Old and New Testaments were not likewise due to subconscious hallucination, to fraud, or to the work of deceiving devils. The ancient and modern phenomena stand or fall together.

So far, I have dwelt on the tremendous and vital importance of the Easter manifestations narrated as occurring in connection with the death of Jesus and His reappearance from beyond the grave, and on the

singular situation which has arisen in the Church as touching this evidence.

There is now another phase of the subject which needs consideration—and that is the tendency on the part of some who profess to believe in the evidence for human survival and for the existence of the spirit-world to deny not only the after-death appearances of Jesus and the whole story related in the Gospels, but also His very existence and historicity. This is the opposite pole of error to that previously examined and one equally reprehensible. I have read pitiful diatribes against the Christ by persons who claim to be Spiritualists, but who signally failed to distinguish between the Christianity of the Gospels and the errors of a later age.

WONDERFUL HISTORY OF JESUS

The wonderful history of Jesus—His life, spiritual teaching and after-death manifestation—is unique in the literature of the world, and there has never been any successful attempt to imitate it. It stands alone and will stand for all time. Of it we may say, as Dr. Johnson said of apparitions, that the tremendous fact of the promulgation and acceptance of the Christ-story over such a wide area and under such manifold conditions and historical associations could only have come about by its reality and truth.

The peerless narrative of the death and after-death survival of Jesus goes direct to the human heart and mind with a power of conviction, a grandeur, and a consolation that no other possesses or can give. Let us thank God that such a history was ever given to the world and rejoice with great joy that he has permitted the veil to be lifted in our own times, supporting in our own day and generation this narrative of glorious triumph over death and the grave, by continued human experience of the Easter facts and by scientific confirmation of the same.

The Christian Church has testified to these things in the past, and the hope for the future is that she should continue to testify, nor fail in the task. She must recognise that Science is destined to become the handmaid of Revelation and Religion; while Science, on her part, must realise that she did not discover these mighty truths, but has been privileged to confirm and support them. Her cry should be:

Let knowledge grow from more to more,
But more of reverence in us dwell.

In the light of that triumphant demonstration of Jesus long ago in the City of David, together with the modern scientific confirmation of the same truths which has been given over the civilised world, men can indeed rejoice with a joy which "no man can take from them." We have plumbed the void of death and touched the solid ground of fact and established a faith which can neither be undermined nor overthrown. The great Fear is over.

With a feeling of profound thankfulness to God that He has decreed the inestimable blessing of this evidence and knowledge, let our cry be: "Now to the King Eternal, Immortal, Invisible, the all wise God, be glory and honour throughout all ages." Amen.

THE SEANCE IN THE AIR

Detailed reports from American newspapers are now at hand of the first Voice seance held in the darkened cabin of an aeroplane roaring over Manhattan. Conan Doyle, Wilbur Wright, and Amundsen were said to have talked, the Medium being Miss Maina Tafe, of New York. The voices are described as "weird and muffled." One wonders how muffled voices could be heard "as the 'plane roared over Floyd Bennett Field." They were heard, however, and when Princess Lora Rospigliosa, of the Associated Press, who was present, was asked what she thought, she could only answer: "To be sure, I don't know."

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PSYCHIC UNCERTAINTIES

DR. NANDOR FODOR ON MISSING KEYS TO PHYSICAL PHENOMENA

GREAT interest was shown at the L.S.A. last Thursday (April 11th) in a lecture by Dr. Nandor Fodor on "The Missing Keys to Psychic Phenomena." The lecturer reviewed the length and breadth of physical phenomena, advancing his own ideas on many an obscure problem.

Beginning with telekinesis, the frame-work on which most physical phenomena are built, Dr. Fodor agreed with Professor Richet, who calls telekinesis "mechanisation," the first stage of materialisation. The cantilever theory of Dr. Crawford explains the movement of objects at a distance by rods and levers, formed from ectoplasm, finding purchase either in the Medium's body or, in case of greater weights, on the floor. There is evidence of another method, which we may call the ectoplasmic thread theory. We find evidence of it in bell ringing phenomena, in Dr. Ochorowicz's experiments with Mlle. Tomczyk, in experiences with Eusapia Paladino, in Dr. Blacher's observations with Frau Ideler, and in some Poltergeist phenomena. Dr. Blacher's most curious observation was that fire seemed to have no power over these threads; it seemed to withdraw from them. The lecturer wondered whether the inference is not an erroneous one. It seems more likely that fire would have power over the threads, but that a protective influence was exercised by the same intelligence which produces the phenomena to safeguard the Medium from harm.

TELEKINETIC PHENOMENA

In all telekinetic phenomena the mechanical effects are achieved either direct or by the help of instruments. An illustration of the latter is the semi-transparent cylinder photographed in the "Margery" seances with a quartz lens over the pan of a weighing-scale, exercising suctional effect to raise up the empty pan against the other, which was weighted down. While there is no need to assume the intervention of an extraneous intelligence in simple telekinetic phenomena, it is rather difficult to imagine that the Medium's subconscious intelligence should be responsible for effects of this order.

Stepping a grade higher from telekinesis, we have to face, Dr. Fodor said, the problem of human levitation. Is it achieved by ectoplasmic rods? Or is it something of the nature of an elastic blanket which supports the Medium? The subjective experiences of D. D. Home and Stainton Moses speak for the latter. They felt no pressure on any particular part of their body. Moreover, their movements in the air were not so restricted as ectoplasmic "stilts" would make them. The explanation must be an inclusive one.

By no ectoplasmic rod support could the phenomena of walking on air, walking on water, the sword-walk and the fire-walk be explained. Clearly, there is no loss of bodily weight, or muscular effort would send the walker hurtling across space. There must be support of a strange type, for the fire-walkers do not sink into the glowing embers, which are often several feet deep, but cross with an elastic gait, barely touching the fiery ground. Presumably the sword-walkers and those who lie on a bed of nails with normal skin are supported in a similar manner. There is, however, not an iota of knowledge as to what such an elastic blanket is and how it generates.

In the case of human levitation, which the lecturer had recently seen with a private Medium at the International Institute, the suspension was perpendicular. An infra-red flashlight fired at the moment when the Medium was descending, shows him, while held on both sides by sitters, standing two feet above the floor. Curiously enough, it is the Medium who insists on being held and dragging the sitters up on to their chairs, for fear of experiencing transportation, the

highest form of levitation, involving the vanishing of the Medium and his appearance elsewhere through an apparent penetration of matter by matter.

Speaking of ectoplasm, Dr. Fodor stated that, by whatever agency ectoplasm is drawn or driven out of the Medium's body, it clearly must consist (to be living matter) of cells. The cell is the lowest unit of life; tissue, organ, and body represent the scale of ascending complexity. He would, therefore, say that ectoplasm must needs result from a decomposition of bodily tissue. We know that all natural orifices of the body form points of issue, and know of instances in which the Medium's whole body or parts of it shrunk abnormally or disappeared altogether, but we have no idea how the Medium is made to bear the stress. The fluxes which Dr. Crawford observed explain, at least, repercussion. On ectoplasm being suddenly touched, the shock of fear should break the tension which holds ectoplasm outside and send it back with the strength of a snapped elastic ribbon.

MATERIALIZED FORMS

After dealing with etherealisation and transfiguration, Dr. Fodor queried whether the often observed initial resemblance of materialised forms to the Medium was not due to an operation of the laws of heredity. We must not shirk the real issue. Ectoplasmic phenomena are closely bound up with the generative functions. The materialising Medium may be considered as the mother of the temporary form. Putting it in other words: Is materialisation atavistic, is it a regression to parthenogenesis, a primeval stage in the struggle for evolution?

The framework for any materialisation, according to Dr. Fodor, must needs be a spirit-body. It is no use saying that materialisation phenomena are "absurd but true." We must provide a working theory. As we cannot consciously build a single cell of our body, we must not imagine that, by virtue of dying, we become masters of life's greatest mystery. No pair of eyes, no detached limbs with a circulation of blood could be "built" in the space of a few seconds. But if ectoplasm settles on a spirit-frame and renders it visible and palpable, we find that St. Paul has provided us with a reasonable theory. It is quite true that the theory does not explain flat-materialisations, like those obtained with Eva C., the miniature lady photographed by Mme. Bisson, spirit drapery, etc., but it does explain more than any other speculation.

Finally, Dr. Fodor dealt with the Direct Voice, speaking of three classes under that heading: (1) the real Direct Voice, such as heard in the rare cases when apparitions speak; (2) the semi-Direct Voice heard in the seance room, which is bound up with the Medium's physiological organism; and (3) associated vocal phenomena, as the curious sougling and whistling heard in sittings with Hazel Ridley and some other Mediums of the lecturer's own experience.

The point was emphasised that, though the seance-room voices are mostly artificial and easily producible by ventriloquial efforts (when they are not clearly proved to be out in space), it does not follow that similarity spells identity. If the vocal apparatus is not perfect, only artificial voices can result. It is quite true that for the production of normal voices a whole trunk is necessary, but it is also true that some people whose larynx had been removed learned to speak. It would be more than amazing if a voice isolated in space could be as perfect and natural as our own voices are. An artificial voice, proved not coming from the Medium, would be of even greater interest to a physiologist than a perfect one. For him it would simply mean a new type of biological monstrosity, and as such it would be very eagerly sought for.

There was an interesting discussion. Commander Dove was in the chair.

ELUCIDATIONS FROM CONAN DOYLE

Review by H. F. PREVOST BATTERSBY

ONE is delighted to learn, in this* further analysis of communications received from Arthur Conan Doyle, that, despite the difficulties it obviously presented, his previous most stimulating volume, *Thy Kingdom Come*, is continuing to reach its public.

This compilation by Mr. Ivan Cooke is no less intriguing, and may prove as controversial; but it should be given the most earnest consideration by all who are still humble enough to pray, "Lighten our darkness we beseech thee, O Lord," since, according to A.C.D., illumination is badly needed.

To take first the points which most intimately concern us, those relating to the contacts we make or think we are making, given, we are told, to stimulate spiritual growth, since "it is unnecessary for man to pass through physical death to establish touch with all the planes of spiritual life," and, if on earth "he is acquiring that quality of consciousness whereby he can and does manifest on the numerous inner planes of life . . . when freed from the prison of the flesh he will automatically migrate to the particular planes for which he has fitted himself."

"THE KINGDOM OF GOD"

In point of fact he is already, while here, an inhabitant of that plane. That, in its mystic significance, was what was meant by the assertion, "The Kingdom of God is within you."

And the need of that elevation, if one is to discriminate between what really comes across the gulf and the "Astralities," as A.C.D. calls them, picked up by the sensitive's "feelers," is stated with considerable emphasis.

"It seems that the surround of one with some gift of 'sensing'—a Medium, in short—brought into contact with that of a sitter, responsive to an enhanced degree, can select and retail facts and details long forgotten to the sitter, and the Medium with perfect sincerity attributes the result to information given by 'spirits'."

"Astralities are 'dead' things, and can be found throughout the phenomena of Spiritualism; in certain manifestations through ouija boards, by materialisation, or through the direct voice," and they seem to be picked up conspicuously at public clairvoyances. "There tosses a great sea of astral memories—Mediums tap these unconsciously."

That one can well believe, but one would like more definite elucidation where materialisations and the direct voice are concerned. "The faculties of the Medium consciously and unconsciously select from the surround of the sitter such memories as he demands." Hence, "it is necessary for the spirit of the loved one on earth to be raised to the consciousness of spiritual reality ere it can hold true communion with his beloved in spirit."

That, vital as it sounds, seems a somewhat hard saying; but A.C.D. is very insistent that "the soul incarnate must reach out, must rise to the beloved instead of calling him back."

Mediums, he tells us, are often seen from the other side like lights in a London fog, and even when the light burns bright: "It is comparatively rare to get a perfectly clear and definite message through, since there lingers usually a remainder of the mentality through which we have to press." He utters a warning, endorsed also by Mrs. Alice Bailey, against the mediumistic development of any but the *chosen vessels*, since "the danger of forcing psychic development cannot be over-emphasised."

He seems to have reached a satisfactory conception

of Good and Evil, but it is one of those concepts obviously difficult to "put over."

"On all planes of being dwell Angels of Light and Angels of Darkness . . . Do not imagine the Angels of Darkness as flung down to some uttermost pit of degradation, nor conceive the Angels of Light as 'sitting on God's right hand' . . . Ever man has conceived that 'good' must oppose 'evil.' Nothing is further from the truth. Evil stands always as the complement of the condition you call 'good' . . . The Angels of Light and Darkness labour unceasingly hand in hand to bring to perfection that divine intelligence which ever strives to manifest through all form and substance . . . *We would impress upon all that what man calls 'Evil' is also of God.*" *The Universal Intelligence contains both good and evil* . . . It is your conception of evil that is wrong."

Then as to Free-will choice and Destiny. We are told they both exist.

"Destiny, in so far as man is concerned, consists of certain physical experiences through which he and every soul must and will pass. Choice is man's own reactions spiritually to these conditions of physical life." That at least is comprehensible, but it does seem rather to put them into different compartments. He concludes: "Only when man becomes raised above the physical and personal thought-life can he view life as one stupendous whole; can see it as one comprehensive Act of God wherein can be no difference between good and evil, black and white." That sounds like a precept from the Zend-Avesta, and, as Mr. Cooke suggests: "It must be admitted that this teaching from our friend devastates centuries of theology."

THE SECRET OF DISEASE

As a doctor, Conan Doyle must have been interested in finding confirmed the theosophical theory of disease which had not appealed to him while here below.

"No disease is incurable . . . but not until medicine recognises and studies the subtler bodies—etheric, astral, mental—contained in and permeating the physical, can it remedy the complaints of the flesh," since these "are the first to become diseased by mental and emotional disharmony or friction . . . Even accidents arise from some previous creation of disharmony deep within the pre-conscious or subconscious self . . . Epilepsy . . . originates from a maladjustment of the psychic bodies, caused by some spiritual or psychic disharmony of the parents at the conception of the sufferer's physical body."

That will interest the psycho-analysts, and Abram's theory of electronic reactions seems confirmed by the description of a treatment on "the 'electrons' comprising the etheric body" in the cure of cancer, which we are told "occasionally originates in the breaking of a very sacred law in previous incarnations;" and, as a corollary to that, A.C.D. amends the somewhat brutal announcement of the Second Commandment to "the sins of man shall revisit him unto the third and fourth reincarnation."

On that re-birth problem he repeats what he has said before. "You are told by some that it is true; by others, false. Both are right from their particular viewpoint. There are so many, many forms of life, and whilst souls do continually return to earth, there are still many who refrain . . . In any case, the one incarnation alone can never exhaust the educational possibilities of our earth, and it would seem a stupendous futility to argue that it does."

Thy Kingdom Come was not always easy reading, and this concentration of its dominant matter requires even closer study. It is clear that A.C.D. is by no means satisfied with the progress of Spiritualism. "What is wrong with Spiritualism," he asks, "and how is it that Spiritualism does not make the advance

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*THE LAW IMMUTABLE, by Ivan Cooke. London. Wright and Brown, 1935, 2/6 net,

SPIRITUALISM AND ARCHAEOLOGY

MRS. STOBART SAYS THEY ARE THE JOINT ANTIDOTE FOR UNBELIEF

SPIRITUALISM and Archaeology were put forward by Mrs. St. Clair Stobart as effective antidotes to religious unbelief in the course of an address on Sunday morning at the Spiritualist Community Service at the Grottrian Hall, London.

"Far be it from me," she said, "to affirm that all that is claimed for Christianity by its extreme exponents and all that is written in the Bible, is true; but as Religion in the West is bound up in Christianity, and the Bible has been the main source from which teachers of Christianity have drawn their teaching, it is of some interest to consider whether the opponents of Christianity and of the Bible have *all* the arguments on their side. The poison of Unbelief is becoming in Europe and in our own country as fashionable as cocktails, and it behoves those of us who deplore its effects to consider what—if any—antidotes are available."

After referring at some length to the attack on Religion in Russia and Germany, and to General Ludendorff's declaration that he is "anti-Christian and heathen, and proud of it," and to recent literary attacks on Christianity and the Bible in this country, Mrs. Stobart said: "I want for a few moments to stand up to the main arguments which influence Unbelievers in their condemnation of Christianity and the Bible, and I shall try to show that these arguments are the result, not of superior wisdom, but of ignorance—ignorance in the case of some Unbelievers of the laws and workings of psychic science, and in the case of the unbelieving Spiritualists, ignorance of recent discoveries and revelations of archaeology."

"In its campaign against Religion," she said, "the Soviet proclaimed that the Religion of Christianity was founded on belief in miracles, belief that the laws of Nature could be transcended, and that as men know to-day that miracles do not occur and that the laws are never superseded, it is undesirable to teach that which is untrue and unscientific. This argument against Religion is, of course, one which Spiritualists can and do deal with effectively. For we can show that the so-called miracles recorded in the Bible, events which have been regarded during recent centuries as miracles, as supersession of natural laws, were not really miracles at all, but were phenomena which are in accordance with laws of psychic science which we Spiritualists are to-day beginning to understand—laws which are of universal application in all ages and in all countries. Spiritualism is thus a valuable antidote to Unbelief, and enables us to re-value the Bible—enables us to see there is nothing therein recorded which is contrary

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it should? The fault in the main lies with the Spiritualists, because they are not faithful to their name . . . So much is futile in the movement to-day . . . The standard of evidence of the Spiritualist requires revision . . . Much accepted as evidence can be wiped off the slate"; yet he adds: "Not for a moment would I have you think that I destroy the beliefs of Spiritualism." It is the light-hearted dallying for excitement's sake that appals him. "I can assure you," he says, "that the life after death is a serious matter."

One gets the impression from this, as from the previous volume, that A.C.D. has much of importance to teach us, and yet that he has something still to learn himself. This impression may very possibly be caused by the difficulties of communication, but it would be unreasonable to expect an infallible survey from his brief acquaintance with the other side.

There is ample food for thought in the present volume, and one trusts it will stimulate the appetite of readers for the fuller revelation in *Thy Kingdom Come*.

to law, and that the so-called miraculous events need not be rejected as incompatible with law and reason.

"It then remains to ask: 'But can the Bible be treated as an historic record of events?' Now I am not going to be so foolish as to claim that everything written in the Bible is historically true. The Bible has gone through so many translations, transcriptions, and editings, has passed through so many hands, it was compiled so many years ago under conditions of great difficulty, that we could not expect scientific accuracy. But I want to suggest that future years will provide such evidence of the historic worth and value of the best-known Bible stories as will show our present-day Unbelievers to be, not the possessors of superior wisdom and acumen, but the victims of ignorance. I believe that as Spiritualism is proving that Bible records of supposed miraculous happenings need not to-day be rejected as unscientific, archaeology will show that many of the Bible stories need not be rejected as fanciful fairy tales, but may and should and must be accepted as based upon historic facts. Spiritualism and archaeology will, I make bold to assert, be the antidotes to the poison of Unbelief."

THE WALLS OF JERICO

Mrs. Stobart then gave a resumé of recent discoveries bearing on the story, in the Book of Joshua, of the fall of the walls of Jericho. "The walls fell flat," she said, "as Montagu Powell in his book, *The Lesser Mysteries*, puts it, because the note of the walls having been ascertained, the continued and re-iterated sounding of it on the trumpets set up such vibrations that the 'note' of the walls, responding, shook it to its fall. Musicians would understand this. It is, for instance, says Powell, recorded of Braham that he could sing into a wine-glass until it shivered to pieces. It was also said of Paganini, with his one-stringed violin, that, entering a vast music hall, he remarked: 'Did I know your note I could soon play you down'."

"And what is being done in the case of this one story," she said, "is being done also in other Bible stories. Evidences adduced by recent excavations in Palestine and Ur of the Chaldees show that Abraham and Moses may be regarded as historic characters. The Ur excavations reveal the fact that 1000 years before the time of Abraham, examples of art and culture, buried in the tombs, prove the existence of a very advanced state of art and culture."

"My object in referring to the results of these archaeological discoveries," she continued, "is to suggest that though, up to the present, only the treasures of a limited area of discovery have been disclosed, yet these discoveries are of such a nature as to give cause for reflection to those who so glibly and with such facile pen denounce the Bible as a tissue of fairy tales, fit only for the credulous."

"In the world of science, the physicist is beginning to realise that in view of the present-day discoveries, he must revise his time-worn theories as to the material nature of the universe. The President of the British Association used these words in 1934: 'The theoretical physicist must admit that his own department looks like nothing so much as a building which has been brought down in ruins by a succession of earthquake shocks. The earthquake shocks were new facts of observation, and the building fell because it was not built on the solid rock of ascertained fact, but on the ever-shifting sands of conjecture and speculation.'

"In the case of the Bible, I contend that there are similarly new facts of observation—earthquake shocks to be considered. These are the archaeological discoveries of the last ten years. 'We shall find,' says Sir Charles Marston, 'have already found, indeed, that a comprehensive survey of the evidence left behind by contemporaries of Abraham, Moses, Joshua, and Hezekiah shows that what has been found is both consistent with the Bible narrative and is in confirmation of it, with respect to these old patriarchs'."

SHADOWS OF COMING EVENTS

SUGGESTED STEP TOWARDS THE PRESERVATION OF PEACE

By STANLEY DE BRATH, M.Inst.C.E.

THE large majority of people who hear of Spiritualism and perhaps go to one or two seances out of curiosity, do not realise the real meaning of what they see and hear. They go to get a thrill, which may or, more often may not, eventuate. Of the real essence of the matter they have no conception.

By it the Seen and the Unseen become one. It is most severely practical. "The Lady Nona," an Egyptian princess who has given many incontrovertible proofs of her personality, which dates from 1300 B.C., says:

"We are rather anxious at present, because we are approaching that dangerous period when the truth is becoming more generally accepted, and yet is a subject upon which most people are quite ignorant. Now the danger is coming partly from those who believe but are rather ignorant of the facts behind Survival. To them it ends in communications from loved ones; *to us it begins there* . . . Your world is trembling on the brink of terrible disaster, which can be averted only by brotherly love, humanity and service."

To show one of its bearings on practical life, we may take a letter which was published in the *Morning Post* of March 27th last. The writer is a Doctor of Music in Oxford, who has had the courage to point out, and the *Morning Post* has had the courage to print, what many of us have foreseen, that the repudiation of the Versailles Treaty by Germany must inevitably raise the whole question of the retro-cession of the African colonies. Shall this be before or after a terrible war?

Herr Hitler's whole policy aims at restoring Germany to parity with the European nations. In this parity, colonies are a capital point. Now, England has absorbed German East Africa and the Cameroons, and has given German Borneo to Australia. We are screaming: "No more war!" but *while we cling to the spoils of the last war, that cry is mere hypocrisy*, as our enemies are not slow to point out.

WHAT MIGHT HAPPEN

Every new weapon which mis-directed science has invented, gives rise to new military tactics. Napoleon's victories were won by using artillery as a tactical unit of massed batteries. This failed at Waterloo because Wellington's troops were kept in a relatively sheltered position in thin line, because the French cavalry were put into action too soon, and because they were out-flanked by the advancing Prussians.

The aeroplane has yet to be developed as a tactical unit. Its essential element is surprise. Those who use it will first send a mass of fighting scouts to engage such forces as the defenders can muster, and follow them up by, say, five hundred aeroplanes loaded alternately with poison gas and high explosive and incendiary bombs. The damage inflicted on London by such an attack, which might occur within an hour of a declaration of war, or even without that formality, would be such as no African colonies are worth, even if we could retain them afterwards.

Now, if England would raise the question of the retro-cession of, let us say, Tanganyika and the Cameroons, on the ground of pure justice, repudiating the old-world 'right of conquest,' she would be doing far more to bring about general disarmament than all the Peace Societies, which can only talk into the air.

People are mis-led by posters that pre-suppose enormous machines of war not yet invented. The real threat is the tactical use of actual machines. It is said, probably with truth, that there are factories in Holland,

Switzerland, Spain and Italy under German management which do not appear in the official returns of the German Reich. These could double the number of aeroplanes available.

If this warning were made by Spiritualists on the ground of pure justice and the untold misery that must result from such an attack, there might be a howl, but it would redound to their credit, and to raise the question in advance of a threat which will, sooner or later, certainly be made, would not only save our face, but would be a test of the genuineness of German peaceable professions.

If the whole question were plainly put before Londoners, there is little doubt what their answer would be.

The causes of war are not armaments, but the uses to which they are put, and the elimination of causes of friction is a more potent method of avoiding war than any increase of military forces, even if we could make such an increase that a surprise attack could be defeated without permanent damage.

I venture to hope that this warning may lead to a popular movement which will induce our leaders, who follow, but do not lead, such movements, to regard real actions as the essentials of peace and prosperity, rather than mere talk at Geneva or elsewhere, while genuine facts are ignored.

TO PRESERVE PEACE

From a Father in the Spirit-world to his Soldier Son

WAR threatens the world, but *may be* and *will be* averted if only those who care for the *good* of the world will give their minds to joining us in the work.

To you, a soldier, it may seem an impossible matter, but you, too, can take a hand. You must, of course, obey orders, but that need not and should not prevent you from spiritual work. Every one, man or woman, can bring the forces of the mind and the prayers of the soul to bear on the situation; *think* fellowship and peace; try to overcome the evil which is rampant by persistently turning your mind to world peace. The greatest anxiety that we have to deal with at present is France, and a specially strong group of military men, both French and English, has been selected, with a dash of political influential thought as well, and they are concentrating on France. *All* the European countries have spirit-influences at work, but by no means are all equally equipped on the earth side.

I tell you plainly, if all who can do *not* strive, each in his or her small way, well—I'll write plainly, "hell will be let loose."

At the moment, Germany is still get-at-able, but there is much dangerous material in many countries, and we all need to do all we can.

Why must we combine?

Why does not the great Almighty Father deal directly with the world troubles?

Why does He permit wars and discords.

My dear lad, we were blessed or, as some think it, cursed with the gift of the will to choose our way—"free will"—and mankind has sadly abused the gift in the past, and seems likely to continue to do so.

Now listen to me. No? Oh, well, that may serve, but for the moment I forgot that I was not actually speaking with you as we do at times. Well, listen to me. You are a soldier, but you are also a believer in men's spiritual survival, and in the Christian Faith. Therefore, my boy, it is up to you to speak peace when you can, to *think* peace even if you are set to preparations for war, and to pray for peace. I do *not* mean just peace *pro tem*, but such peace as can only come slowly through better understandings between nation and nation.—(From a South African Correspondent).

LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree.)

"THE UNFOLDING UNIVERSE"

Sir,—A. Whitesmith should not give an opinion about a book without reading it. To criticise the above book as he did in your issue of 11th April, based on what he had read in your review and leading article is unwise. *The Unfolding Universe* is not "a grievous travesty of the history of Christianity," as Mr. Whitesmith terms it, but a book written by a man who braves criticism for the purpose of telling the truth. Unlike Mr. Whitesmith, I have read the book carefully, and I can assure your readers that, from my knowledge of the subject, as the result of many years study, what Mr. Findlay states is true and can be verified by anyone who cares to study the matter carefully in the light of modern knowledge. E. WHITE.
"Roxborough," Hinton Avenue, Cambridge.

CRUSADE OF PEACE

Sir,—The needs of our time constitute a call for a great Crusade of Peace. "Patriotism"—which is great, but "not enough"—and militarism know their crowd-psychology sufficiently well to employ all those ceremonial adjuncts such as music, rhythm, songs, colours and emblems to further their own ideals. It is well-known that a crowd of people whose thoughts are directed to one centre so increase that thought that in the end it holds them in spite of themselves.

We have the emblems of peace; but what use are we making of them? Much of our Peace Movement is too negative. It talks too much of the renunciation of war, and endeavours to frighten people by talking of the horrors of war. If I had my way I would ban every film and every book which poisoned the minds and the feelings of the people by depicting these gross horrors. Fear does not make for progress. It merely paralyses, and then attracts the very thing that we feared. It is the fear-psychology in the world that is causing all the re-armament; and those who favour this mad race for arms are even now using what was once pacifist propaganda—namely, the gruesome portrayals of war atrocities. Look how terrible war is! Therefore, in the interests of peace, we must arm to defend ourselves against attack! That is their argument.

The Founder of Christianity talked little of Satan and sin, but much of the Kingdom of God or the Sovereignty of God. If His talk was so full of this, how much more must have been those moments of quiet and meditation of which He had so many! He taught His followers this way of life, and the call to-day is for those who still are proud to be His followers to turn the thoughts of the people in the direction of the Kingdom of Peace.

What is needed is an organised Fellowship of the Kingdom of Peace. It should have its centres everywhere. Its members should resolve not to renounce war but to affirm their love of peace, to do all in their power to keep away from anything that portrays the horrors of war, to spend some time each morning meditating on the beauty of peace. Such followers should band themselves together into groups for meditation and for meetings where the gospel of the blessing of peace is preached with religious fervour, and where that Gospel is not merely preached to the converted but taken out proudly into the highways and proclaimed there. Themes for meditation and texts for preaching could be found in abundance in the Bible.

To all this could be added the proud wearing as badges, and the carrying as banners, of the emblems

of peace. Let there be hymns and songs of peace, set to music that is strong and appealing. Let there be festivals of peace in the year, where the great ideal is proudly set forth in inspiring ceremonial, and let people see the glory and glamour of peace. What an excellent thanksgiving for Jubilee year—a pageant of peace!

I only throw these out as suggestions. If any other reader feeling interested in this ideal and its positive emphasis would like to make other suggestions and co-operate with me, I should only be too delighted to receive their constructive criticisms.

(Rev.) GEO. CUTHBERT BATTEN.

Whitstable, Kent.

SIR ARTHUR CONAN DOYLE

Sir,—In the name of my family and myself, I am writing to protest most emphatically against the misuse of my husband's name which is being made by many Mediums both on platforms and at their private seances.

I wish to state definitely to those Mediums that my husband, when communicating, always gives cross corroboration that it is HE who is sending the message.

It is deplorable that his name should be attached to the many useless platitudes that are given out as purporting to come from him. My husband has never communicated in such a way. He has his own private channels through which he manifests, and on every occasion his manifestation has been for a definite purpose with a special aim in view. Then he always gives confirmation through a totally different and independent source. For instance, we were recently engaged upon a certain work under his guidance, and, during operations, a message confirming our work was received from Australia, from a source of whom we had never even heard before.

Unless Mediums can produce irrefutable proof that my husband is communicating, then we must ask them to refrain from using his name.

It is an indefensible thing to use the name of a man, unless by his consent, even in this life, but it is much more so when the person is not here to defend himself. Offences of this nature in future will have to be dealt with in a very serious manner.

Irrefutable proof showing my husband's authority to use his name is what we as his family have a right to demand from every Medium.

Windlesham,

JEAN CONAN DOYLE.

Crowborough, Sussex.

DREAMING IN COLOUR

Sir,—I wonder if the explanation of "dreaming in colour" which was given me by a friend on the "other side" will be of any interest to those whose dreams are coloured? I asked: "Why do some people dream in colour?" and this is the answer I received: "It is the way the brain reacts to the colour stimulus; it is nothing to do with anything psychic; it is purely a material effect. Some do, some do not."

It seemed a reasonable explanation to me, and I accepted it, but as I don't know anything about "colour stimulus" or the brain, I cannot say if it is correct or not. Anyway, I pass on to you what I was told. More intellectual people must judge of its scientific value, but I would like to know what you think of the message.

HELEN M. FOX.

MR DENIS CONAN DOYLE'S LITERARY ACTIVITIES

We learn with interest that Mr. Denis Conan Doyle is contributing to the *Chicago Times* a series of articles on various aspects of Spiritualism, including personal experiences. A few years ago (*The National Spiritualist*, Chicago, reminds us) the same journal published a series of articles by Lady Conan Doyle. Mr. Doyle has lately been very active as a writer of popular newspaper articles on Spiritualism.

Light

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EDITOR GEORGE H. LETHEM
ASSISTANT EDITOR DR. NANDOR FODOR

As We See It

EASTER THOUGHTS ON PEACE

EASTER is the festival of Spring, of Resurrection, of the triumph of life and spirit over death and material. By Nature and Religion it is marked out as a time for thanksgiving and rejoicing. It ought, therefore, to be a festival of Peace.

Unfortunately, this Eastertide, like many others that have gone before it, is clouded by threats of war due to international jealousies and fears, from which, like a vicious circle, the nations seem unable to escape, despite constant protestations of desire for Peace and spectacular meetings of Premiers and Foreign Ministers all anxious to find a way out. The fact is that, sixteen years after the signing of the Peace Treaty, Europe is still in the grip of the evil spirits of hate and jealousy generated by the Great War; and it needs only a very small exercise of imagination to believe—or should we say *understand*—that the spirits of good and evil are striving behind the scenes for ascendancy. The conflict just now seems to be very severe and very dangerous; but, as seen from "the other side," it is not a new conflict, for writing through the hand of Stainton Moses more than forty years ago, "Imperator" said—"Armageddon, the mystic conflict between good and evil in the world, is being fought out. And in your midst, for the eye of faith to see, stands the Risen Christ."

All the nations of Europe are classed as Christian, as followers of the Prince of Peace; so that the vision of the Risen Christ, which Easter proclaims, ought to provide them with a common love of Peace and a common determination to secure it. It ought—but it does not. The vision of the Risen Christ will not be accepted at Geneva or in the capitals of Europe as practical politics. As was announced defiantly a few days ago by a German statesman, Might is regarded as the means by which Right is to be obtained; and where Might is invoked, negotiation on a basis of mutual respect and good-will is not likely to succeed.

More than most others, Spiritualists understand the meaning and the message of Easter. They have the vision not only of the Risen Christ, but of that "Cloud of Witnesses" behind the veil—many of them hurried out of mortal life by the last war—who sense the danger of these difficult days and urge, through whatever means are open to them, the need for every lover of Peace to do his or her part: by thinking Peace, praying for Peace and doing whatever is possible to cultivate the spirit of Peace. On other pages in this issue we publish appeals and suggestions in these directions to which we invite the earnest attention of our readers.

EASTERTIDE

As Described by "Imperator" through the Hand of W. Stainton Moses

EASTER is with us as a festival as well as with you, though we celebrate it from other reasons and with a higher knowledge. Easter is to us the Festival of Resurrection, but not of the body. To us it symbolises not Resurrection of matter but Resurrection from matter, the Resurrection of Spirit from material beliefs and surroundings, the emancipation of the soul from the earthy and material, even as the spirit rises from the dead body with which it has done for ever.

You have learned that there is a spiritual significance in everything, even as there is a spirit underlying every material object. So the dogma that Christendom celebrates to-day is to us of special significance. Christians keep festival in memory of the rescue of their Master, the Lord Jesus, from the grasp of death; and though they erroneously believe that the material body was revived, they do in ignorance celebrate the great spiritual truth that there is no death. The festival is to us one of joy over the partial recognition of a truth divinely seen by men, and of still greater rejoicing over the mighty work consummated on this day. It is not that death was vanquished, as you say, but that man began dimly to see a vision of eternal life.

* * * *

The Fast of Lent typifies to us the struggles of truth with darkness. It is the Wrestling with the Adversaries. The recurring season shadows forth a constantly recurring struggle. It is the Fast of Conflict, of wrestling with evil, of the endeavour to overcome the world.

Good Friday typifies for us the consummation of the struggle, the end that awaits all such conflicts in your world—Death, but Death in Life. It is the Festival of Triumphant Self-Sacrifice, the realisation and consummation of the Christ life. It is to us no Fast, but a Festival of Triumphant Love.

Easter, the Festival of the Resurrection, typifies to us the perfected life, the risen life, the glorified life. It is the Festival of Spirit conquering and to conquer, of the risen life enfranchised and set free.

* * * *

The closing scenes of the earth-life of the Anointed One carry their symbolic meaning, too. It is the lot of a teacher who combats the prejudices of an age to incur the enmity, the scorn, the persecution, that is the world's requital for unwelcome truth. You, who regard these records of the Pattern Life as matter of history, can see how impossible it was that teaching such as His should meet with other fate than it did. That prosperous shams should have been laid bare without those who made gain by them being arrayed against the daring innovator; that pompous and pretentious Pharisaism should have been denounced in terms more vigorous than were bestowed on the Magdalene and the Publican without setting the Pharisee in outraged wrath against his accuser; that the national religion, with its cheap ceremonialism and its easy path for those who cared to pave it with gold, should be reformed and the path made easier for Publicans and Harlots than for Scribes and Pharisees, without bringing down the wrath of those in place and power on the despised Nazarene who dared to lay His impious hand on God's own ark—this you can see to be impossible.

* * * *

The life of the Christ during such time as He remained on earth after His resurrection was symbolic of the change that passes on the risen life of spirit. In the world, but not of it, moving in it as a visitor who conforms to but does not belong to it. He was animated by that most potent law of spirit which you may trace in all the ways of spirit-influence, the law of life.—(From *Spirit Teachings*, Section xxx.)

LOOKING ROUND THE WORLD

"PRELUDE TO EASTER"

UNDER the heading, "Prelude to Easter," an outspoken call to "Christian leaders, especially those of the Modernist order," to face "with less reticence" the problem of life after death, is published as an editorial in *The Inquirer* (April 13th), the "organ of Unitarian Christianity and Free Religious Fellowship." The Editor takes the case of a woman "bereaved of husband or son," whose "immediate and predominant interest lies not in immortality as such . . . but in Survival," and asks: "Why should such knowledge be withheld from her?"

"Our own view," he adds, "is that unless the leaders of the Churches can discover a forthright answer to this major question, their influence on the intimate lives of men and women will grow less and less."

We quite agree. *LIGHT* has been making similar appeals for years to Christian leaders, and pointing out that the "forthright answer" is waiting for their acceptance. It is putting the case very mildly to say, as does the Editor of *The Inquirer*, "that modern investigations have already thrown light on the subject of death and the after life," so that "no unbiased enquirer who has taken the trouble to seek out the facts can any longer doubt."

May we hope that this call to face facts will have some definite results in the Unitarian Churches?

IN THE TUNNEL

Unusual publicity was given by the Press to Dr. Kirkland's story of his sensations after he had been declared officially dead (as recorded in *LIGHT* last week).

In the *Sunday Graphic*, Nurse Mary Osborne, formerly a surgical sister, stated that most patients, under anaesthetics, have similar experiences. What they say runs like this:

"I felt I was rushed right down. All round me there was a bubble and roar. Then I was in a long tunnel with a light at the end. Voices were trying to tell me things. I knew they were awfully important things. But I couldn't understand. I knew that if I could only get to the light at the end of the tunnel I should understand everything. But suddenly I was caught up. Up and up I went in the bubble and roar . . . and then I heard somebody speaking clearly right in my ear. And I opened my eyes in the ward, feeling rotten."

COMING OF LAJOS PAP

Lajos Pap, the famous Hungarian apport Medium, will begin a five weeks' series of sittings at the International Institute, South Kensington, on May 7th. We learn that the sittings are now fully booked, but seats have been left open for three or four scientists at each. The purpose of the experimental sittings is two-fold: (1) to establish apports as facts, if phenomena are forthcoming; (2) to determine the origin of the apported objects. To achieve this double purpose, a number of experiments have been devised.

Lajos Pap also produces strong telekinetic phenomena. For the testing of these, the infra-red occultation experiments of Dr. Osty in Paris will be duplicated.

DR. GLEN HAMILTON

Our deep sympathy goes out to Dr. Glen Hamilton, of Winnipeg, wishing him Godspeed for a full recovery from a heart attack from which he is suffering. He is, we learn, making good progress, and hopes to resume his important research work at an early date. Dr. Glen Hamilton's experiments represent a signal contribution to Psychical Research. With renewed vigour, we trust he will progress to increasing heights of achievement.

NEW FIELDS OF RESEARCH

"CLAIRVOYANCE was seeing with eyes that were not the eyes of the body. Clairaudience was hearing with ears that were not physical ears." These two statements are taken from a report in last week's *LIGHT* on Miss Lind-af-Hageby's address at Edinburgh. They should provoke some controversy because, perhaps wrongly, the construction could be placed on them that both clairvoyance and clairaudience are purely subjective. This would establish an identity, at root, between the two. Against this, however, the instances militate in which Mediums repeat, to them, meaningless foreign words. Clearly, a process of hearing, and not merely translation into auditive perception is involved. The same applies to clairvoyance where, in many instances, visual perception is indisputable. The question arises, therefore—Is clairaudience and clairvoyance, at least in some instances, due to a response to wave lengths below or above the audible and visible band? This is a very important field for research. It is quite possible to test vision in the ultra violet region, it is also possible to test reaction to supersonic waves as those above the normally audible limit are called. The physiologists of the future, when they wake up to the realities of psychic phenomena, will have their hands more than full.

MR. WALLIS MANSFORD'S NEW VOLUME

The second volume of *Bridging Two Worlds*, to be published next Thursday (25th April)—the month of Byron's and Rupert Brooke's celestial birthday—cannot fail to prove of great literary and psychic interest. With a carefully-reasoned and arresting foreword by Mrs. Hewat McKenzie, it records the author's "Spirit communion with Byron and Tennyson," his "Cruise to Greece under Psychic Guidance of the Poets" (Byron, James Elroy Flecker, and Rupert Brooke), when he represented the London Institution and the Poetry Society at the unveiling of the "Memorial to Rupert Brooke and immortal poetry," on Scyros Isle, and the various pilgrimages, poetry and recitals that led from these inspiring and varied experiences.

The volume will include, by special permission, two unpublished works of great literary interest: Arthur Hallam's sonnet to "Alfred Tennyson at Somersley," and a sonnet written originally as a Preface to "Becket" by Tennyson.

SURVIVAL OF THE POETS

The work will also contain articles of special importance on "Byron's Belief in Immortality," on the "Truth about Byron's lameness," and other intimate matter concerning the poet; also the account of the author's own remarkable psychic experiences last year in connection with his visit to Marie Corelli's home at Stratford-upon-Avon, a boating incident on Loch Maree, and a foretold tour to Germany and the Passion Play at Oberammergau. In this work, the author sets out to convince others of the survival of the poets he himself has contacted, in Byron, Tennyson, James Elroy Flecker, and Rupert Brooke. The narrative comprises a whole series of connected facts, carefully recorded at the time, and the evidence is presented to the reader with an exactness, clarity and vision that cannot fail to make a strong appeal to all discriminating students of Psychic Science. Riders are the publishers, and the price is 5/-.

We learn that Mrs. C. L. Tweedale, wife of the Vicar of Weston, Yorkshire, has again been fortunate in the Hospital Sweep. An article by Mr. Tweedale on the "Significance of Easter" appears in this issue of *LIGHT*.

INCLUDE OR EXCLUDE?

PROBLEM FACING THE SPIRITUALISTS'
NATIONAL UNION

UNDER the auspices of the London District Council of the Spiritualists' National Union, a conference of presidents, secretaries and platform workers was held on Saturday last (April 13th) at the headquarters of the Marylebone Spiritualist Association, Russell Square, London.

At the afternoon session, a paper on "How a healing service should be held," was read by Mr. W. S. Hendry and was followed by an interesting discussion.

In the evening, the Rev. C. Drayton Thomas read a carefully-prepared paper on "Our Policy—to Include or Exclude?" in which he argued that the ranks of the Union should be open to all who accepted mediumistic proofs of Survival and were ready to put their signature to the Seven Principles. Mr. Frank Whitmarsh followed with an address on "Unified teaching—desirable or possible?" There was a vigorous discussion, in which Mr. Newton spoke strongly against the admission of those who clung to old religious dogmas such as the Vicarious Atonement.

Mr. J. M. Stewart, president, in his summing up, said there were 100 Christian Spiritualist Churches in the Union, and he personally would always oppose any effort to exclude them. Mr. H. Boddington, vice-president, was in the chair during the later part of the proceedings.

In next week's issue we hope to print the full text of Mr. Drayton Thomas's paper.

Dr. MATTHEWS ON SPIRITUALISM

THE Dean of St. Paul's (Dr. W. R. Matthews), writing in *The Star* (April 15th) expresses himself in the following terms regarding Spiritualism and Psychical Research:

"Just after the war there was a great outburst of interest in Spiritualism, and attention was concentrated on the search for evidence of human survival of death. Inevitably a great deal of superstition and fraud was engendered by the natural desire to establish communication with the departed, but there was some careful and scientific work which was not valueless.

"I do not agree with the many eminent Christians, including my revered predecessor, Dr. Inge, in reproaching all investigations of this kind. If there are facts which support the belief that death is not the end, we ought to know them and consider their import.

"It cannot be said that any very definite conclusions have been established, and the field of Psychical research is so controversial that peace-loving persons are repelled, but at least we can assert that the existence of super-normal phenomena has been shown which are very difficult to explain on a materialistic view of personality.

A WORLD MESSAGE

"Spiritualism—A World Message" was the title of an address delivered by Dr. A. J. McIvor Tyndall at the M.S.A. service at Queen's Hall, London, on Sunday evening. In flowing phrases, Dr. Tyndall described the importance of the implications of Spiritualism to all the nations of the world; and asserted that Spiritualism provided the connecting link between all the great religions, and the means by which social progress could be attained. Clairvoyant descriptions by Mrs. Helen Spiers were both interesting and convincing.

Dr. McIvor Tyndall informs us that there is a possibility he may return to New York within the next few weeks, although he has a number of speaking engagements in London and other places he would like to fulfil.

OTHER SIDE PEOPLE

SPEAKING on "Other Side People" at the Victoria Hall, Bloomsbury, London, on Sunday evening, Mrs. Hewat McKenzie said that earth people might be selfish in their intercourse with those in the invisible. Postulating that having no earthly cares they need no help, they sometimes forgot that if the next world is one of progressive development there must needs be mental and spiritual striving, which involved labour and energy, in which our sustained and loving thoughts could assist.

Intelligent earthly help was valuable to the passing soul and in its early days in its new environment. Both ours and theirs is a thought-world—a world of spiritual activity, and this makes help between them possible; we must see that our end of the bridge is kept steady.

They need us, for all love creates a need. Some are definitely unhappy and lonely when they pass on, through past failures; others are concerned over conditions left behind; others are indifferent and tied up with thoughts of earthly possessions and people, and must be stimulated to take advantage of their new environment and their opportunities for co-operation and attainment unhindered by earth's limitations.

By thinking with them and growing with them we can gain in spiritual worth and be inspired to new activity here by sharing in the lessons they are learning. In this lies the gist of the Spiritualist's philosophy.

Mrs. Estelle Roberts followed with excellent clairvoyance.

MIND BEHIND THE UNIVERSE

THE Rev. Colin Livingston, of Glasgow, gave an address last Friday night at Edinburgh Psychic College, his subject being "A Clergyman's Thoughts on Spiritualism." People were interested to know the mind of the clergy on this subject, he said, but there were certain subjects never spoken of in the pulpit, and this was one of them.

The stars and the whole physical universe were not there by chance. Everything in the universe was an extension of the activity of mind, and mind was spirit. There was a separation of mind and body when death took place. What became of the mind?

He was convinced by his own clairvoyant experience that spirit and mind endured, and did not vanish into space. He was not satisfied that the Church was fulfilling its mission. It had elaborate ritual, and great discussion of things that did not really matter took place. The Church, however, did not really know where it stood, and its testimony was doubtful. It tried, for example, to explain away the miracles.

—*The Scotsman*, 13th April.

SPIRITUAL HEALING

MR. FRANK HARRIS, Secretary of the Spiritualists' National Union, writes as follows:

"Evidently the Medicines and Surgical Appliances (Advertisement) Bill has no terrors for the unorthodox healers of the churches. Over 2000 persons attended the Conference held under the Chairmanship of the Bishop of Liverpool (Dr. David) recently. That Spiritual Healing is a recognised force in the land is evident from the fact that the Lord Mayor of Liverpool presided at the evening meeting held in connection with the Conference, but I wonder if the Conference or the evening meeting would have been as fully reported in the daily press if it had been organised by the Spiritualists' National Union or the Spiritualist Joint Council on Healing. I am frankly amused at the declaration of a member of the organising committee who told a pressman that 'our object is to open up new fields of inquiry among Church people on the question of divine healing.'

"Again Spiritualists lead the way, but they are still liable to prosecution if the iniquitous B.M.A. Bill goes through as drafted."

FOREIGN NOTES

THE SWING OF THE PENDULUM

DR. E. OSTY has the trained mind of a scientist and a medical man; but, unlike some of his confrères, he has not hesitated to pursue his investigations outside the limits of orthodox physical science. In the January-February number of the *Revue Métapsychique*, he has published a very full statement of his findings on the question of the value of the pendulum as used for diagnosis and the choice of remedies.

Within the last decade, so he points out, there has been a widespread increase in the popularity of what the French call "radiesthésie." Formerly, the man who went about searching for water with a bent twig was by most people regarded with, at best, a tolerant smile. To-day—and perhaps in France more than in any other country—accredited dowzers are employed by official municipal authorities and others, to locate and give the depth and force of water-supplies; to discover mineral deposits and buried treasure, to trace criminals or those who have disappeared from their families, etc., etc.

Even the die-hards amongst the scientists are beginning to acknowledge that certain persons possess a 'supernormal sensitivity to radiations given off by other substances. Dr. Osty considers that this faculty lies dormant within us all, which probably accounts for the fact that so many extravagant and wholly unjustifiable claims are made for it. The truly gifted "radiesthésist" (such as the Abbé Marmet, or M. Treyve) is well aware that as yet we know practically nothing of the laws under which the power operates, how many factors help or impede it, and that there are countless subtle contributory influences, according to which the supernormal awareness may, or may not, take place.

RESPONSE TO RADIATIONS.

This curious response of the human body to radiations from without has definitely been found capable of indicating the seat of disease in patients. Passing the pendulum over the body of the sufferer, "pendulists" have frequently been able to locate exactly the seat of the trouble. Dr. Osty, however, seriously deprecates this method, unless used merely by way of confirmation of the findings of medical science. To fly to this ready-made and haphazard device is, he considers, both unsatisfactory and dangerous. Advocates of it have even gone so far as to claim that by the mere presentation of the sufferer's photograph they can, by means of their pendulum, discover both the nature and the correct remedies for the disease, just as certain exceptionally gifted radiesthésists have designated the position of subterranean waters by holding their instrument over a map of the district.

But developed to this extent, the gift is rare; the conditions affecting it are unstable and very little understood. No branch of science can as yet locate underground supplies of water or of mineral by such rapid and inexpensive methods as are frequently successfully employed by dowzers and others. But in medical matters the findings of the pendulum are invariably vague, never attaining the definite technical accuracy of the trained medical diagnosis; often, indeed, it has been proved that they have been completely erroneous.

Only in one respect do they occasionally outstrip medical knowledge, and that is in prognosticating the course of the disease. Dr. Osty vouches for cases in which, by some supernormal awareness, the "pendulist" has quite definitely and correctly foretold either that a patient considered by the doctors to be making favourable progress would, after a stated interval, take a rapid and fatal turn for the worse; or conversely, that a sufferer given up by the doctors would make a good recovery along certain lines.

BUSINESS "TESTS"

By MRS. M. L. CADELL

I FIND that tests in mediumship are appreciated when they show a knowledge of facts quite unknown to the sitter. At my sittings with Mrs. Leonard, I always receive one or two such tests given me by my son, who is now my sole communicator. He has a strong desire to convince his father that it is really he himself who speaks to me.

On 31st October, 1932, at a sitting, the following came, mostly in my son's own voice: "You or father will have something to do soon connected with a name like Earn—Earnshaw" (pseudonym). (Feda fumbled for the name). "He feels something will have to be looked into. Important in a material sense. Transfer. Something changed, transferred, altered. Purely material. The name Earnshaw will be mixed up. This matter has to go through more than one lot of hands. More to do with father than you. Connected with two places, one of which is a considerable distance from the other. I feel as if it would be troublesome owing to something confusing the issue. Ask father about this." On my return home I asked my husband if this message or the name of Earnshaw had any meaning for him. He said he had had no association with anyone of that name, and the message was meaningless.

About a month later, on 1st December, I received a report from a South African company. It was dated 28th November. On page 3 we were informed that the former secretary had retired and that a Mr. Earnshaw had been appointed in his place. His name appears in the report five times.

The correct points given at my sitting which exactly fit this company are:

(1) Earnshaw recently appointed secretary, so his name could not have been known to my husband or to me;

(2) "Two places widely apart"—South Africa and South America, *i.e.*, two continents;

(3) "Troublesome feature which confuses the issue"—the probability of South Africa going off the gold standard;

(4) "Materially important." I had a considerable number of shares in the company;

(5) "Something changed, transferred, altered." During my absence from home, my husband had been selling some of his clients' shares in this company, partly owing to a misconception which was cleared up on the arrival of the report.

(6) My husband said this report could not have been in print at the time of the sitting.

(7) "Through more than one lot of hands"—the owners', the broker's, my husband's, and mine.

(8) "More to do with father than you." As my husband manages my affairs, I very seldom read a company report. I should have thrown away this report unread, as I generally do, had not the name of Earnshaw caught my eye at once, and I read on.

(9) "Ask father about this." I had really known nothing previously about the company or where its interests were.

On 4th June, 1931, at a sitting with Mrs. Osborne Leonard, there came: "Why was his father reminded very much of him lately? Other people did something. It was not just remembering me. He said it was something people did reminded him definitely of me. Tell him when he gets a reminder of me I know it."

On my return I asked his father if he had been reminded through other people of R. lately. He said yes, he had. A ground rent which had belonged to the communicator had, after his death, been transferred to his brother. For 18 years this had been a profitable investment and had given no trouble. Lately, however, no payments had been made, and this had caused my husband great worry. I, of course, had heard nothing of this until my return, when I enquired if the message had a meaning.

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DIARY OF EVENTS

PUBLIC MEETINGS FOR ENQUIRERS (Tuesdays at 7.30 p.m.)

DEMONSTRATIONS OF CLAIRVOYANCE (Wednesdays at 3 p.m.)

LECTURES (Thursdays at 8.15 p.m.), Fortnightly.

GROUP SEANCE (Fridays at 7 p.m.) (limited to 10).

The above items will re-commence in the Summer Session on May 2nd.

DAILY ACTIVITIES.

Private sittings are arranged daily with approved Mediums, including Mrs. Abbott, Miss Naomi Bacon, Miss Jacqueline, Mrs. Livingstone, Mrs. Mason, Ruth Vaughan, Mrs. Clifton Allen, Mrs. Brittain, Miss Frances Campbell, Miss Lily Thomas.

Medical Diagnosis and Psychometry: Ruth Vaughan.
Monday, Wednesday (morning) and Thursday.

Classes and Private Sittings for Psychic Development: Mr. Leigh Hunt.

Spiritual Healing (Voluntary): Brig.-Gen. Kemp, C.B., C.M.G., every day.
Miss Ethel Topcott (Trance), Tuesday, Wednesday and Thursday.
Devotional Groups for Healing: Sitters invited. Apply Mr. W. H. Evans.

Special Assistance to Enquirers: Tuesdays, 3.30-5.30 p.m., Vice-Admiral Armstrong; Fridays, 3-6 p.m., Mr. Stanley de Brath; Every day, 6-10, Mr. W. H. Evans.

EASTER HOLIDAYS. The rooms and Library of the Alliance will be closed from Thursday night, 18th April, re-opening Thursday, 25th April.

JUBILEE WEEK. All visitors to London interested in Demonstrated Survival are cordially invited to use the QUEST CLUB, where special facilities for Enquirers will be provided.

L.S.A. AND QUEST CLUB NOTES

END OF THE SESSION

THE session just closed has been very successful.

All the meetings have been well attended, and the services rendered by speakers and Mediums have been highly appreciated. The Quest Club continues to attract members, and there is every promise of its going on to even greater success. The break for Easter will afford everyone an opportunity of refreshing tired energies, and prepare themselves for the summer's work. We shall look forward to the next session with high hopes and anticipations of good things to come.

EASTER AND THE D.H.G.s.

The Devotional Healing Groups will be carried on as usual, and I shall be in attendance daily at the appointed times, and shall be pleased to welcome any who can spare a little time to help those who require healing.

The following are the other prayers used in our work:—

Prayer for Obsessing Spirits and for Those Who are Obsessed.

Gracious Father, Who has created Thy children to be free, we beseech Thee to give liberty to all those who are obsessed through the ignorance or malice of undeveloped spirits. Strengthen the will of those who have become the victims of obsessing spirits, that they may be freed from all torments. Give light to the spirits in darkness. May they turn from their mistaken ways, and through Thy compassion find their way to Thy heart. May those who haunt the scene of former days be brought forth and shown the way that leadeth to the light. Bless them with understanding.

We ask this in the name of the Master, Jesus Christ, who "preached to the spirits in prison." Amen.

Prayer for Animals.

Gracious Father, whose love is extended to all Thy creatures, inspire us that we may delight, with Thee, in the work of Thy hands.

We pray for all animals; for those who are suffering; for the overworked and underfed and cruelly treated; for all wistful creatures in captivity that beat against their bars; for all that are in pain or dying; for all that must be put to death. Grant them Thy mercy and pity O God!

May those who have charge of animals be compassionate in their dealings, gentle of hand and kindly in speech, remembering that Thou dwellest in Thy humbler creatures as in us.

We ask this in the name of the Perfect Lover, Jesus Christ. Amen.

Every group closes with the following:—

Prayer for Peace.

O God, we beseech Thee that Thy light may shine in the hearts of men, and inspire them with a love for peace. May they realise that all men are brothers, and that all are enfolded in Thy love. Give vision unto Thy nations that a new understanding may be born in all hearts.

Grant to us a more perfect faith in one another, and a richer love that all fear may be cast from our hearts.

May all those who have charge of the affairs of Thy nations be inspired with the desire for peace, and be given strength to promote the welfare of the world and so establish Thy kingdom on earth. Grant our petition, O God. Amen.

TIMES OF D.H.G.s.

Mondays, 2.15—2.45, 6.30—7; Tuesdays, 6.45—7.15; Wednesdays, 3.30—4, Animal Group, 5—5.30; Thursdays, 7.45—8.15; Fridays, 7.30—8. Obsession and Haunted Houses Group, Saturdays, 3—3.30.

Gifts of flowers for our healing chapels will be appreciated and gratefully acknowledged.

Friends are earnestly requested to attend these groups to help on this work. W. H. EVANS.

NEW L.S.A. BRANCH

A branch of the L.S.A. was opened in Jersey (Channel Islands) on Wednesday last week (April 10th) by Miss Phillimore, who was accompanied by Mrs. Annie Brittain. Twenty-seven members have been enrolled, and the area representative is Mr. F. S. Edridge, 3 Devon Gardens, Grève d'Azelt, Jersey.

In January last, a branch was opened at Guernsey, and the indications are that interest in Spiritualism and Psychical Research is very keen in the Channel Islands.

"IDENTITY IS ETERNAL"

Dr. G. B. Kirkland, M.R.C.S., some of whose experiences were described in LIGHT last week, writes in the *Sunday Graphic* (April 14th) expressing belief that identity goes on after the death of the physical body. "Identity," he says, "is eternal. It has a far wider scope than the five senses. It is capable, for instance, of exploration into the fourth and possibly further dimensions. After the cramping envelope of flesh has crumbled away it will go on and expand till at last it will be literally fulfilled that the spirit will return to the power which gave it.

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Sun., April 28th. Speaker: Rev. C. DRAYTON THOMAS

Clairvoyante: Mrs. BARKEL.

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11 a.m.—Mr. W. G. HIBBINS, B.Sc., B.Eng.
6.30 p.m.—Mr. E. W. BEARD—Speaker.
Mrs. HELEN SPIERS—Clairvoyance.

WEDNESDAY, APRIL 24th, at 7.30 p.m.
Mrs. E. A. CANNOCK, Clairvoyance.
(Silver Collection taken on entering)

FRIDAY, APRIL 26th, at 8 p.m.
Miss JACQUELINE—Lecture.
Subject: “Colour and its Relation to Numbers and Health.”
(Silver Collection on entering)

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Sunday, 28th April.

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SUNDAY, APRIL 21st, 1935

11 a.m.—Rev. C. Drayton Thomas
Clairvoyante: Mrs. Helen Spiers.

6.30 p.m.—Dr. H. P. Shastri.
Clairvoyante: Miss Lily Thomas.

Sunday, April 28th, at 11 a.m. ... Mr. LEWIS JEFFERSON.
Clairvoyante: Mrs. Annie Johnson

Sunday, April 28th, at 6.30 p.m. ... Mr. ERNEST HUNT.
Clairvoyante: Mrs. Helen Spiers

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OPEN MEETINGS

Mondays, 6.30 p.m. Wednesdays, 12.30 p.m.
Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free.

Monday, April 22nd—No Meeting.

Wednesday, April 24th—Speaker: Mr. Horace Leaf.
Clairvoyant: Mr. Horace Leaf.

Monday. WEEKDAY ACTIVITIES

2.30—4 p.m. Mrs. Livingstone, by appointment.

2.30—Mrs. Bird's Ladies' Healing Circle. For appointments
write to Mrs. Moysey (Hon. Secretary).

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes inquiries.

6.30 p.m.—Open Meeting in the Grotrian Hall.

6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments
write to Miss Robertson (Hon. Secretary).

8 p.m.—Mr. Hendry and Mrs. Gray; Class for development of
the healing faculty.

Tuesday. Mrs. Livingstone, by appointment.

2 p.m.—Mrs. Gray's Private Healing Treatment. For
particulars write to Mrs. Gray.

2.30—4.30 p.m.—Mrs. Matson, the “Landscape” Medium.
by appointment.

Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall
2 p.m.—Spiritualist Community Public Healing Service.

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

Thursday. Miss Lily Thomas, by appointment.

7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments
write to Miss Michell (Hon. Secretary).

Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

WEDNESDAY CIRCLES (limited to eight sitters)

Members, 3s.; Non-Members, 4s.

Apl. 24th. 2.30. Mrs. Evelyn Thomas. 6.30. Mrs. Livingstone.

May 1st. 2.30. Miss Jacqueline. 6.30. Mrs. Livingstone.

Thursday, April 25th. 3 p.m.—Mr. Glover Botham.

Private Sitzings by Appointment.

Monday, April 29th, at 8.30 p.m.

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from April 18th to April 24th.

WHAT FRIGHTENED PAN?

By JAS. H. BURN-MURDOCH

SOME time ago, having had to destroy a very faithful chum and companion in the form of a white and black fox terrier, I found myself missing the old dog more than I cared to think of. So, in a sort of shame-faced way, I called in at the local dog's home, thinking that by saving some homeless dog from being killed I might in a way make up for thinking that any other dog could possibly make me forget old Pan, as my chum had been called.

I came away from the place, or rather I was pulled away by a black and tan wire-haired dog of the Welsh Terrier description, which, in memory of the old boy, I called Pan II. I am glad to say that, in the course of time, the "II" was dropped, and now he revels in various pursuits under the old firm's name, Pan.

For the first few nights, Pan had his bed in the scullery, but one very cold winter's night I brought him in, about midnight, to the drawing-room, where I was reading *LIGHT* in my arm-chair, in front of a most soothing wood and coal fire. Pan at once took up his abode on exactly the same part of the thick woven wool mat in front of the tiled fender that the old dog always occupied, so I thought I was safe for another hour's quiet read. I was very much mistaken in this, for, within less than ten minutes, this comparatively strange and unknown foundling started to growl in a most menacing way, and, in spite of my most unselfishly setting *LIGHT* aside to comfort him, he got "wusser and wusser." Not one brass farthing's worth of notice did he give to my most honied words of encouragement, but on the contrary he jumped up and, with every hair on his body standing erect and a running of saliva from his jaws, he kept on growling and then snapping at some imaginary enemy in front of him.

Well, I have seen a bit of war, and am a woundspensioner, so perhaps you will understand me when I say that I didn't half like it. I cocked my legs up on my arm-chair and rolled *LIGHT* into as hard a fault-finder as I could, just in case Mr. Pan tried to bury his now gleaming fangs in my attenuated but very sensitive calves.

You may laugh, but I assure you that to be sitting in a room at about one in the morning, and safely away from the bell push, with a seemingly mad dog, which I practically knew nothing about, was no laughing matter.

Pan went on growling, snapping, and foaming at the mouth for several minutes, but evidently his unseen enemy (unseen to me), was getting the better of him, as, after a vicious snap, Pan made a helter-skelter retreat to a far corner of the room and there, with his back and flanks more or less to the wall, he kept up the battle as hard as ever. In this new position I was able to see his eyes better, and I noticed that they shifted in various frontal directions, but never once did he seemingly take the slightest notice of me. This fact rather helped my feet to get a bit warmer than they had been for the last few minutes.

The unseen enemy, however, had seemingly got behind Pan and the corner walls, as, with a big "forget-me-not" snap, he made a bolt for a table in another corner of the room. This table, being one on which I used to have a large wireless set, had a battery platform underneath it, and was more or less draped with a heavy table-cloth.

Getting on to this platform, Pan continued the fight, but not in quite such an aggressive way as before; so, during a very marked lull in the storm, I made a dart for the door and opened it, and before I could say "knife" (why people should have to say "knife" in such circumstances beats me), Pan was through my legs and back into his scullery bed, and I promptly shut the door.

The following night, Pan having behaved himself all day in a perfectly rational and affectionate way, I

thought I would have him in the drawing-room again.

It was again about midnight, after the housekeeper had left the kitchen quarters and gone to bed, and, with the curtains all drawn and a blazing fire making this nice and comfortable, Pan took up his position again in exactly the same part of the mat as on the night before. I will tell you, *in strict confidence, though*, I had a good stick on the far side of my chair—just in case, you know.

Well, nothing happened for some time, so I got quite decently interested in my book and had forgotten all about the dog when, without one standing hair on end warning, up jumped Pan with a bark, snarl, yelp all combined, and the whole tamasha started again, and kept up just as long as it had done the previous night. This time, though, knowing that I personally was not featured in the tamasha, I kept a very close observation on Pan's movements and demeanour until he finally went off for his bed in the scullery.

The third evening I had him back again, but nothing happened, and nothing has ever happened since.

Now I have read *LIGHT* for a long time, as well as many psychic books and other psychic journals, but still I am very far from considering myself as an authority on psychic matters, and I would very much value some *LIGHT* readers' opinions and explanations on this happening, as I have never experienced such a mysterious happening before.

[NOTE.—Mr. Burn-Murdoch offers a year's subscription to *LIGHT* for what, *in his opinion*, is the best explanation of the dog's conduct.—EDITOR].

"MY MEDI AND I ARE ONE"

THE following interesting note regarding Mrs. Estelle Roberts' mediumship, appears in the April issue of *Red Cloud's Journal* from the pen of Mrs. Boutcher (her daughter)—

"Mrs. Roberts had to take an enforced rest this month, not because she was really physically ill, but suffering from what we, for want of a better name, call 'psychical fatigue.' At such times Red Cloud tells us, in no unmeasured terms, that his 'Medi' must rest for a while. 'If she disobeys me,' he says, 'I won't come through at her sittings.' Having proved on one occasion this was no idle threat, 'Medi' is afraid to repeat the experiment.

'I have watched her many times during these enforced rests and find for a while she has a curious distaste for phenomena. Many interesting deductions could be drawn from this, but I believe the real reason is that Red Cloud, thinking her body needs rest, withdraws temporarily to the spheres, taking with him the small part of Estelle Roberts which has urged her on in her great work through many vicissitudes. This belief is strengthened by Red Cloud's own statement: 'My Medi and I are one.'"

Mrs. Boutcher announces that, beginning with the May issue, the price of *Red Cloud's Journal* will be reduced from 1/- to 6d. per copy.

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N.B. The Fortune Theatre Seance held last year resulted in a cheque for £20 being sent to the S.N.U. Fund of Benevolence.

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